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PRESIDENT
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EDITOR.

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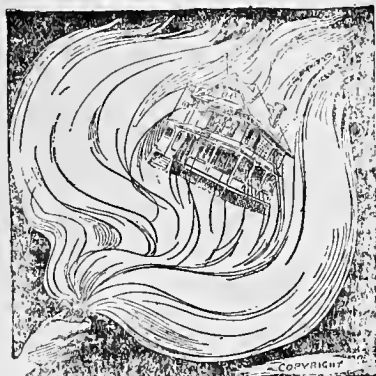
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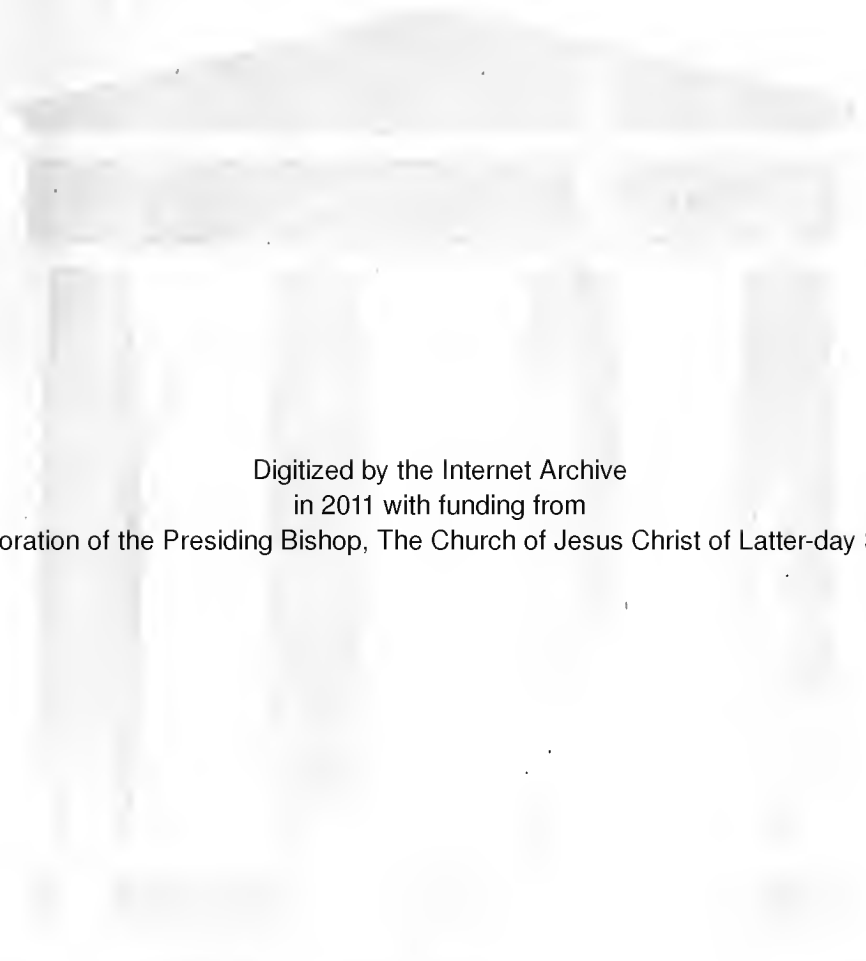


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ELDER GEORGE A. SMITH

SAVAGE, PHOTO.

Of the Quorum of the Twelve Apostles.



VOL. XXXIX. SALT LAKE CITY, UTAH, JANUARY 1, 1904. No 1.

**ELDER GEORGE A. SMITH,
OF THE QUORUM OF THE TWELVE APOSTLES.**

ON the 6th of October last, Elder George A. Smith was unanimously sustained by the Saints in conference assembled to be one of the quorum of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints, filling the vacancy caused by the death of President Brigham Young.

Brother Smith is the eldest living son of Elder John Henry and Sister Sarah Farr Smith, and was born April 4th, 1870, in Salt Lake City. He was named after his grandfather, President George A. Smith, one of the early Apostles in the Church, a pioneer in this western country, and first counselor to President Brigham Young. His father was called to the apostleship in 1880 and, as is well known, has been actively engaged in the ministry from that time to the present, now standing second in seniority in the quorum.

Brother George A. early took an interest in the work of the Church, being but a youth when he became a teacher in the 17th Ward Sunday School, in which position his influence among the young people, and especially with the boys, soon became very marked, and in which capacity he impressed many lessons upon

them of incalculable good, winning their love and esteem because he showed so much interest in and love for them.

During all his Sunday School life he has been connected with the 17th Ward School—as pupil, teacher, assistant superintendent and superintendent, and under whose superintendency the school attained a very high rank for effectiveness in both its general and class work.

He was a power for good in Mutual Improvement circles, and, in 1901, was called to the Superintendency of the Young Men's Mutual Improvement Associations of the Salt Lake Stake, later becoming Stake Superintendent, and carrying into that work the same untiring energy displayed in his Sunday School work.

He attended the Brigham Young Academy under Brother Karl G. Maeser, and was also a student at the University of Utah from which institution he graduated.

He passed through the duties of the Lesser Priesthood, presiding over the Deacon's quorum, and later the Teacher's, and in the regular course became a Seventy, in line with which latter calling responding to the summons to go on a

mission to the Southern States, where he was appointed secretary of the mission, and as such had charge of the affairs of the mission for some time during the absence of President J. G. Kimball. He performed his missionary labors in his characteristic energetic manner, winning the respect of Elders and Saints alike. Immediately after his return in 1894 he was called to the council of the third quorum of Seventy, from which position he was, as stated in the opening of this article, called to the apostleship.

He married Lucy Woodruff, granddaughter of President Wilford Woodruff, and she joined him in his missionary labors at the Chattanooga office—they have two little girls.

He was for many years connected with Z. C. M. I., and has held a position with the Co-operative Wagon & Machine Co. In 1898 he was appointed United States Land Receiver by President McKinley,

afterwards being re-appointed by President Roosevelt.

From his early youth his words and works have been for the benefit and blessing of his fellows. With untiring zeal he has sought out the unfortunate, the careless and indifferent, aiding here, encouraging there, building up and strengthening for good all such whom he could reach—developing at the same time, his own character along the lines laid down by the Master who went about “doing good”—demonstrating to those who have had opportunity to observe his life that in the performance of duty there is no labor too hard, or sacrifice too great to daunt George A. Smith from attempting to perform it—that to him the salvation of souls is the mainspring of his life.

The spirit that has actuated him thus far will no doubt accompany him in his new and high calling as an Apostle of the Lord Jesus Christ.



ACROSS CANADA.

UP THE FRASER.

UNTIL the Canadian Pacific R. R. Company built its line down the Fraser river, the wonders of this great waterway were known only to the gold miners along its shores and those engaged in the fur traffic. The lower course of the Fraser, had however, for many years been navigated by large steamers, a distance of some one hundred and fifty miles, especially during the high waters of April and May. As the train pulls out from Vancouver and plunges into the wonderful forests of gigantic trees, one is soon carried from the lower scenery along the river to its wild and

gorgeous mountain sides that are perhaps more picturesque, more awe-inspiring than any other river scenery in the world. Here and there through America and Europe there are small stretches of grand river scenery, but along the Fraser, hour after hour and all day long, there is a continuous beauty and wild enchantment that is without a parallel perhaps anywhere. Here and there the ledges jut out far over the river, and the railroad passes through tunnels in rapid succession. Sometimes the road winds out to the edges of the banks hundreds of feet above the foaming, surging river below.

Along the banks of the river far below may be seen Indians stationed with spears or nets fishing for salmon. The Indian will go up to some rock behind which there is an eddy, dip his net down and draw up a fine specimen of salmon trout. These salmon are hung up in rows on poles to dry, and some might almost imagine that he was in tropical lands where long strings of red pepper may be seen hanging in the sun.

On the train was a man who had for years been in the employ of the Canadian Pacific R. R., and had lived during that time along the river. Near a beautiful cantilever bridge, (said to be the first of the kind ever constructed) was a small house in which he had lived during a number of years. Said he, as we passed by, "Every morning for months while the fish were running up, I used to go out to a rock you see there, take a stove poker, hit a salmon over the head, draw it up with my hands, cut out a piece large enough for breakfast, and throw the rest of the fish back into the water." The salmon of the Fraser river are of excellent quality and of great abundance, but the Fraser river fisheries are not so extensive as those along the Columbia. At New Westminster there is a salmon canning industry with a capital of one and one half millions. Along the river, too, one sees Chinamen engaged in washing the gold from the sandbars. This gold is craved by the Chinamen more than the food they eat.

Here and there, there are small ranches, but the canyon affords few open spaces

until it has been ascended hundreds of miles.

Along the upper portions, especially near the small lakes, the mosquitoes become intolerably bad. As one passes the freight trains, their crews are seen with tight mosquito netting drawn down over their faces. In the cars, passengers are



MOUNT SIR DONALD, IN THE SELKIRKS.

swinging their handkerchiefs and killing mosquitoes which are driving them almost to desperation. Every now and then some passenger, to secure a breath of air, (it is now June) will raise a window as the cars speed by. Instantaneously a shout will ring out from different

parts of the car. "Down with that window." The heat is more tolerable than the vociferous mosquito, for there are those to whom the bite of these vicious little insects is both poisonous and painful.

After the banks of the Fraser and the Thompson rivers have been followed for nearly four hundred miles, the train reaches Revelstoke, an altitude of one thousand, four hundred and seventy-four feet above the sea. This is a divisional point on the bank of the Columbia river, and from this station provisions and merchandise are shipped to all the surrounding mining camps. Here also the traveler is permitted to pursue the main line and continue his views of the gorgeous mountain scenery and the glacier, or he may take a branch line around the "Crow's Nest Pass" road. It is often difficult for travelers to determine whether they would be more enchanted by the lake scenery of the latter route or the gorgeous mountain sceneries of the main line. A ride up the Fraser river is certainly a most enjoyable pastime to those who delight in the canyon sceneries of great rivers,

for the Fraser is the third largest of all the rivers in North America that empty into the Pacific; It is surpassed in size only by the Columbia and the Yukon. One is not merely delighted and

excited by the wonderment of a few minutes. One is fascinated hour after hour and saturated by the unparalleled grandeur of Nature's extravagant scenery along the awe inspiring Fraser and its towering canyon barriers. The distinguishing beauty of this British Columbia scenery is the rank foliage that covers the mountain sides. In



LAKE LOUISE. ONE OF THE LAKES IN THE CLOUDS.

countries farther south the mountains are barren and soon weary the imagination by a monotonous grandeur that comes from similar formation in the structure of the rocks.

J. M. Tanner



SOME OF OUR SUNDAY SCHOOLS

CORRESPONDENCE.

LONDON, November 9, 1903.

*Deseret Sunday School Union,
Salt Lake City, Utah.*

DEAR BRETHREN:

About one year ago you were kind enough to send us, in response to our application for them, a series of leaflets for use in the Sunday Schools of the London conference. In a letter accompanying them you requested me to write you in regard to the result of our experiments with cottage Sunday Schools, which we were at that time beginning to establish. I am pleased now to do so.

The problem we have to face in our Sunday School work in London arises from the scattered condition of the Saints, which makes it impossible for the children to come to a central school, a journey of from two to ten miles each way. So from the parent school, itself small in number, which meets at the conference house, 97 Farleigh Road, Stoke Newington, we have organized a corps of teachers, at present mostly missionaries, but using local help wherever practicable, and send them to the children, instead of attempting to bring the pupils to the teachers. Wherever a group of half a dozen or more pupils can be brought together, we have organized a cottage school, having a teacher, assistant-teacher, and a secretary and treasurer. In North London branch there are four such cottage schools now being conducted, besides the regular school, fully organized, of which they form a part. One each is held in Palmer's Green, Bush Hill Park, Holloway, and Chiswick, and memberships range from seven to twenty. Each cottage school keeps a roll and minutes, and in the parent school every Sunday a record is made in brief of the work done in each of the branch schools.

A cottage school was organized in Sydenham, and did good work until the South London branch was organized last September, when it became the branch Sunday School, with regular officers.

The work being done by these schools is very gratifying. Some sixty or more pupils, who, before, were denied Sunday School privileges, are receiving Gospel training every week under competent teachers. The course of study at present is Church history pursued from a series of special outlines prepared by Elder Walter M.

Wolfe, suited to the needs and capacities of the pupils. In each school fast day is observed and testimonies are borne. Where practicable, the Sacrament is administered. The discipline is excellent, and the progress being made by the children is very marked. So far as our experience has taught us, the cottage Sunday School work is an unqualified success. That it is so here is due to the kindness of the brethren and sisters who have gladly opened their homes as meeting places, and to the zeal and faithfulness of the following brethren and sisters who have been engaged in teaching: Elders Walter M. Wolfe, Earl Greenwell, Tracy Y. Cannon, and Norman E. Shorten, Sisters Margaret Thurman, Diana Bean and Vilate Elliott, and Brothers John Tucker, William Rook, Robert Spiller and Henry G. Hillier.

Outside of London, cottage classes are being conducted in this conference at Maldon (Essex), Wealdstone (Middlesex), and at Bedford. Regular schools, with full corps of officers and teachers, are doing good work in Stratford and Watford branches.

Elder Wolfe has been appointed to visit all the schools and offer such suggestions that we hope will make the work more uniform and progressive.

God bless the Sunday School work and workers.

Sincerely your brother,

HENRY H. BLOOD,

President London Conference.



PAGES OF THE PAST.

Today I walked upon an ancient sea shore, now
Far inland and a part of continental mass;
And there I saw the marks of by-gone time,
And learned of scenes long past and long forgot.

There print of bird and beast long since extinct
Proclaim existences of ages past;
And rain-drop pits attest the furious storm,
And mark of ripple tells of lashing waves.

Think you that human acts no record make?
That deeds and thoughts of man no impress
leave?

I tell thee, No! Each word, each wish, each
thought

Its impress makes, and its own history writes.

Mulla,

RELIGION CLASS DEPARTMENT.



ONE of the most effective steps taken by the authorities in providing a proper atmosphere for our young men and women is the system of Church school education. Like everything else in the Church, it is a growth. Springing from a simple but profound idea, revealed to the Prophet Joseph, it has grown to its present state. And it is not yet anything more than an embryo compared with what it is destined to be.

As is well known by those who read this article, the Church has always favored education, and used its influence to establish schools where the young people might have all the learning of which they were capable, or which their circumstances would permit. Very early in the history of our people the Lord revealed to the young Prophet some fundamental truths concerning the nature and destiny of man, and also concerning the extent to which mortality might contribute to the realization of this destiny. For instance, it was shown him that man is a son of God, and that as such he might reach the state where God is, since the Lord was once where man is. It follows from this sublime doctrine that the possibilities of man's growth are absolutely infinite there is no limit to his development. On another occasion the Prophet declared that the glory of God is intelligence; and, on another, that all the intelligence to which we attain in this life will rise with us in the resurrection. Then, in addition to all this, the Saints believe that the whole man should be developed—the physical, the intellectual, the moral and the spiritual—but that, since so much depends upon a proper conception of what God is, and what our relations to Him are, the most important and inclusive side of man is the spiritual.

On this broad and substantial foundation is reared the super-structure of Church school education. As soon as it was possible, the Prophet instituted this educational work. At Kirtland, Ohio, a high school, under the auspices of the Church, was established, in which the branches common to this grade of school elsewhere were taught. But theology, of course, was emphasized, and nothing was taught pertaining to the other branches that was not in harmony with the fundamental ideas revealed to the Prophet. Later, when the Saints settled in Missouri, a "school of the prophets" was opened, and, subsequently, at other places, this school was con-

tinued. It was mainly for the benefit of the Elders of the Church. The main subject was, of course, theology, though other branches of learning, principally Hebrew and Greek, were taught by scholars whom the Saints employed for this purpose. It was in the Kirtland school that the "lectures on faith," contained in the opening pages of the Doctrine and Covenants, were delivered. Almost the first thing the Saints did when they moved to Nauvoo, Illinois, was to set apart some land for a university, where in time the Prophet hoped to see all the higher departments of learning established. The same idea was in President Young's mind when he caused the University of Deseret—now the University of Utah—to be organized. Indeed, the Saints have always been eager to see schools founded among them; and considering the extremely checkered career of the people, they have done marvelous things in the way of education. A community with a low conception of education would, under these circumstances, have left these matters to take care of themselves.

In theory, the Church school system of education is an admirable feature of the great religious organization commonly called Mormonism, and is organized as completely as any other department of the Church. Under favorable conditions there would be in each of the five hundred and odd wards of Zion at least a primary school, where all grades would be taught, from the kindergarten to and including the eighth grade. And in every group of wards, the size of the group being regulated by local conditions, there would be a secondary, or high school. In all the wards where circumstances made it necessary, there might be a separate high school, to which only the graduates of the primary school, or schools in that ward, would be eligible. Then, in at least every stake, there would be a college; and, finally, in some central part of the Church, there would be founded a university. It would, of course, be the aim in all these schools, from the kindergarten to the university, to teach all the branches that are included elsewhere, in similar schools; but theology would be the principal study in all of them partly because of the attention given to the principles of theology; partly, and chiefly, because of the spirit resulting from the study of it and pervading all other studies and forming the atmosphere of the entire school. The organization of this system includes a general superintendent, with a general board of education; a stake

board of education, and presidents and principals. Such, in theory, is the system of Church school education.

In practice, the workings of this system are limited by the circumstances surrounding the Saints, locally and generally. At present there are two universities, one college, a number of stake academies, and several grade schools. These "universities," however, it must be remarked, are not doing university work, nor indeed, are they doing college work. In effect, they are confined to the high school curriculum. Indeed, some of the academies are doing grade work. But the design regarding them, is as already stated in the preceding paragraph. The various names, then, of these institutions are the result of the high ambitions and hopes of the Mormon people; the comparatively lower grade of the work done therein is the effect of the hard circumstances through which the Saints are just emerging.

But it is neither in the character of the organization nor yet in the perfectness of the system that the most conspicuous and important feature consists. It is rather in the spirit that dominates the schools, that diffuses itself throughout every department, and that forms and directs the methods of instruction. The Church schools are free from the tyrannical distinctions that prevail in other American and especially in European schools. There are no inequalities,

and there prevails a freedom of intercourse among the students that is not found elsewhere. Moreover, the atmosphere is, in general, pure. The use of tobacco and intoxicating liquors is forbidden, and profanity or obscene language is rarely to be heard at these schools. The moral sentiment is carefully looked after by those in charge. And no instructor is engaged whose morals and general standing are not above reproach. In addition to all these, the teachers seek the guidance of the Holy Spirit in giving instruction in every subject which they teach. President Young declared to Dr. Karl G. Maeser, when the latter was sent to organize the Provo Academy, that he must not attempt to teach even arithmetic without the assistance of the Holy Spirit. This remark sums up in a word the genius of the Church school system of education.

Such, in brief, are the leading features of the Mormon idea as embodied in its Church schools: such, in theory and practice, is the movement established by the leaders of the Church to aid the parents in giving their children the training in the Gospel which will preserve them in the truth. This system is calculated to surround the growing generation of Saints with such an atmosphere as, coupled with the influence of a good home, and of other auxiliary organizations, will impress on their young minds most indelibly the spirit and genius of the great latter-day work.



ALLON. THE WORKHOUSE BOY.

(CONTINUED FROM PAGE 749, VOL. 38.)

CHAPTER III.



UPON my arrival in San Francisco I procured lodgings in a second class hotel on Battery Street, at which place I was better able to attend to the object of my visit than I could have done in a more palatial hostelry.

I had been quartered there fully seven weeks when I received instructions to proceed as early as possible to Rio Janeiro,

where an English industry had recently been established, and that after acquiring certain knowledge, I should return to London and report.

I accordingly took steamer for the South American port, and it was while we were hugging the Montevideo coast that we sighted a full-rigged sailer which lay becalmed with not the least encouragement for an immediate breeze to move her.

As she was the first vessel we had

sighted since rounding Cape Horn, we directed the steamer's course toward her and when within hailing distance learned her identity.

She was the "Locksley Hall," the property of Alexandra Bros., of London, was out from San Francisco, and bound for Liverpool with a cargo of wheat.

She was a pleasing sight for the eye to rest upon; her clean appearance and chaste coloring, together with her artistic and graceful build, made her a thing of beauty indeed.

With the aid of a telescope that I had with me, I could distinctly see everything within range of vision aboard the ship, and while scanning the faces of the crew, some of whom were leaning over the rails amidships, while others were grouped in the forecabin, I noticed one climb the rigging as far as the maintop, where, after ensconcing himself in an apparently comfortable posture, he took from his pocket a book in the perusal of which he soon became lost to everything around him.

At this, I focussed my gaze more intently upon him for the time being than upon anything else, and while doing so, gave vent to a low exclamation of surprise, at which my companion, who stood near me, was prompted to ask for the cause.

"It is Allon! the workhouse boy," I replied, "and I dare stake all I am worth that the book in which he is so interested is the Bible."

Remembering that his ship was bound for Liverpool, and believing that after his arrival there he would probably visit my place and again renew his acquaintance with Lavinia, made me feel somewhat uneasy.

"But why trouble myself about the matter?" I soliloquised. "Had not Lavinia frequently chided me for what she called my silly ideas in regard to the attachment between her and Allon? And had not Allon spoken to me more than once con-

cerning his sweetheart, the daughter of a miner in Derbyshire? Foolish indeed to imagine that the beautiful and educated Lavinia would ever become the wife of a rattlebrained, homely-looking and ne'er-do-well fellow such as Allon."

And yet above all arose the fact that Lavinia had often admitted that she felt happier in the company of Allon than of any other man with whom she was acquainted; and Allon "liked her," according to his own confession.

"What mysterious chord was it, that which harmonized the two with one spirit of affinity?" I asked myself, and the more I studied the question the greater became my perplexity.

My business in Rio Janeiro detained me but a few days, after which I took steamer for London, where, after attending to matters entrusted to me by my employers, I continued my journey to Chesterfield, near which place was my home.

Having been away from home a little over six months, my wife and Lavinia were in ecstasies over my return, and not until Lavinia asked whether or not I had met Allon in my travels, did my own happiness dampen into galling reminiscence of the fellow named.

In relating to Lavinia my somewhat peculiar adventures with Allon, I belittled him as much as possible, not forgetting to emphasize the assertion that his condition, as I found it, was but little removed from that of a wandering mendicant.

At this, Lavinia turned to enter another room, and as she did so I noticed that her eyes were moistened with tears, while from her lips came the sympathetic remark, "Poor Allon! it is to be hoped the wanderer will return."

Realizing that my disparaging language had not in the least lessened her kindly estimation of him, I made up my mind to let things go, let the consequences be what they might.

Some two months after my return home Lavinia received a letter from Allon informing her of his recent arrival in Liverpool, of how he and I had met in the backwoods of Michigan, and concluded his letter with the hope that I had arrived home in good health.

Lavinia lost no time in answering his letter, and it was during her absence for a few minutes from her writing desk that I, spy-like, glanced over the letter she had already written, but had not as yet sealed.

It began: "Dear Allon, I am glad you have returned to England," and a little further on she wrote: "I was indeed surprised on my return from Yorkshire to find you were gone;" still continuing: "My brother tells me that you insisted on leaving us in spite of all his earnest persuasions for you to remain." And in conclusion she wrote: "I trust you have already learned that there is no place like home, and that you will be wise and return to your home and your ever affectionate friend, Lavinia."

I realized that the letter was placing me in a bad light, as instead of persuading him to stay I had by my severity driven him forth "to seek pastures new."

I had simply practiced guile in explaining his departure, and fearing that my deception would now be revealed, I entreated her not to answer his letter. But all to no purpose, as she mailed the letter, and seemed happy in the labor of her correspondence with him.

By return mail a second letter was received from Allon explaining the reason why he had so abruptly left home, after which explanation he breathed forth the affectionate words: "Much as I long to behold your sweet countenance again, I cannot at present see my way clear to visit you for some time, as I have already signed ships articles for a voyage to Calcutta."

He also suggested that Lavinia should

"kindly remember him in her prayers," and went on to express the hope that their friendship for each other would never be broken "worlds without end," after which expression he subscribed himself. "Your everlasting well-wisher, Allon."

After the reception of this letter, fully eighteen months passed during which time we received no word whatever from him, and I was hopeful that the silence would do much to break the mysterious spell that he had over Lavinia.

Six more months passed by and with the exception of a lack of cheerfulness in Lavinia, everything went on smoothly at home. In vain I tried to direct her attention and sympathies toward the parish curate, a wealthy and worthy man, who in his several efforts to win her heart had experience enough to freeze his love. It was only a matter of a short time when I noticed a change coming over her to the detriment of her health; spells of despondency followed, during which she would not eat sufficient food to maintain her strength—an inclination to seclusion and an indulgence in an unreasonable amount of novel reading, all of which were gradually but surely undermining her hitherto strong constitution.

And on several occasions when I became anxious by reason of her long seclusions, I ventured into her private apartment I found her with her head resting upon her arms across the table, her cheeks wet with lingering tears, and she asleep.

Realizing that something ought to be done for her, I consulted our family physician who advised me to get her into the most genial company possible, "or a sea trip," added he, "might work wonders."

Two weeks thereafter, Lavinia, myself and wife were comfortably quartered in Douglass, Isle of Man, and a month's pleasurable time there proved the wisdom of the good doctor's advice, as Lavinia improved wonderfully.

I dearly loved her, and being determined not to spare anything which might conduce to a restoration of her health. I planned an extended tour as far as Christiania, Norway, where my wife's brother resided, at that time an attache at the British Consulate.

Some twelve days later found us enjoying Norwegian hospitality, which is by no means the most limited in the world, and the Consul generously furnished us room in his official residence. It was during the early part of our third day there, that the Consul received a message politely requesting him to call at the police station, as an Englishman under arrest wished to see him.

"A battery case, or one of drunkenness, I presume," remarked the Consul, as he donned his hat and at once started for the unenviable quarters indicated in the message. Upon his return he briefly explained the case in question to be one of ship desertion, instead of assault or drunkenness, as he had imagined.

"According to the prisoner's version of the affair," said the Consul, "the ship's captain so flagrantly violated the rules of diet aboard ship, that the crew, disgusted with their treatment, agreed together to desert the ship as soon as the port was touched.

"But," continued the Consul with a smile, "it appears that the prisoner was the only one that had respect for the agreement made, and as he is the owner of an honest looking face, I shall watch his interests keenly.

"And the prisoner assures me," further spoke the Consul, "that if the charge is pressed against him, he will play a trump card, which will either bring the captain to his knees or land him in jail."

The case was to be tried that same day, and at the time appointed the Consul invited us to accompany him.

Accordingly we wended our way to the

courthouse, which was near the Consulate, and had not long to wait before the ship's captain, a dapper-looking but fiery-eyed Frenchman, put in an appearance.

The desertion case was the only one on the docket that day, and few but officials were in attendance. At length a gorgeously uniformed officer instructed a policeman to bring in and arraign the prisoner for hearing.

At that moment I was busily engaged in conversation with Lavinia, and failed to notice the prisoner's entrance and approach to a table near to where we sat. But I was not slow to perceive Lavinia's countenance suddenly change color, and by a fixed stare of her eyes and a twitching of the mouth I had reason to believe she was on the verge of a fainting spell; a weakness to which she was occasionally subject.

While reaching out my hand to procure a drink of water from a decanter near by, I was somewhat startled by the sharp-toned remark, "You here, Mr. Gregory! this is no place for Lavinia."

A momentary glance convinced me, to my astonishment, that the speaker was the prisoner at the bar, and he *Allon*. A piteous moan came from Lavinia and the next moment embraced in a death-like swoon, she fell helplessly to the floor.

Regardless, or forgetting for the moment that he was a prisoner, *Allon* immediately sprang toward her, but was at once rudely collared by the policeman, who for the rude act was censured by the Consul.

Turning sharply on the prisoner, my wife in a rather excited tone said, "*Allon*, this is all through you, do you intend to kill Lavinia?"

For a few moments a painful silence prevailed, during which time those present looked askant first at *Allon* then at Lavinia, the Consul meanwhile looking the most puzzled of all.

When Lavinia had revived sufficiently to walk, I assisted her to the street, where the pure, fresh air, of which Norway has a plenteous store, soon restored her to herself again.

After having safely conducted her to the Consulate, I at once retraced my steps to the court of justice, where I found the captain vehemently pressing the charge against the prisoner, averring that much inconvenience and expense had been caused through his absence from board-ship, and that a little imprisonment might curb his mutinous spirit.

The Consul then briefly pointed out the extenuating circumstances leading up to the desertion, asserting that the infraction of "ship discipline" on the part of the sailor was not one whit worse than the infraction of the ship's "articles of diet" by the skipper. The captain still exhibiting a relentless spirit, was about to explain further, when the prisoner earnestly begged for a few minutes private talk with the captain, to which request both the captain and officials readily acceded. Retiring under escort into an adjoining room, the two held a hurried conference, after which they reappeared, the captain this time expressing a wish that proceedings be stayed, an amicable settlement adjusted, and that all incurrent expenses be defrayed by him.

Ten minutes more and Allon was out on the street a free man, and for fear Lavinia might attach a suspicion of odium in connection with his late escapade, he pleaded for a brief interview with her, to which I somewhat reluctantly assented.

The coveted interview extended until rather late in the evening, and when at last Allon did take leave of us, Lavinia, in spite of all our persuasions to the contrary, would accompany him as far as the dock where lay the steamer upon which he had shipped but an hour or so prior to his arrest.

After watching him go aboard, we returned to the Consulate, and the next day Lavinia begged of me to procure tickets for passage home, as she did not care, she said, to remain in Christiania any longer.

Having myself visited Norway before, I was nothing loth to comply with her wish, and accordingly the following day we sailed for England, arriving home six days later.

CHAPTER IV.

For some two years after our return, during which time not the least intelligence of Allon had reached us, Lavinia seemed to take hold of a new lease of life, being no longer a despondent recluse, but a bright and vivacious little woman, a source of joy and pleasure to our home.

Then came the unexpected.

One day while scanning the columns of the *Sheffield Daily Telegraph* Lavinia manifested much distress of mind at reading of the foundering of the *Locksley Hall* (a ship upon which Allon had more than once sailed,) and from that time on Lavinia again showed signs of failing health. A few months after this incident, her condition became so serious that I suggested to the doctor that additional medical aid be sought, and in accordance with my wish he procured the services of a celebrated physician of Sheffield, who after a close study of the case gravely informed me that Lavinia's remaining days upon the earth would be but few.

Dear Lavinia, and only a few weeks previous she had celebrated her twenty-seventh birthday.

Despondency, the only affliction that troubled her, was hastening its vexatious work, and we knew the end was fast approaching.

She bore up bravely, and although she could scarcely walk the length of the room, the same room in which she and Allon had spent so many hours together,

she determinedly resisted any effort on our part to force her to bed. She was content to occupy the couch which, by her request, I had moved from the dining room to her apartment, and which she frequently averred should be her last resting place during life.

At length she became partially unconscious, and believing that her end was near I acquainted the various members of our family, as well as a few of her choice lady friends with the fact, and soon a sorrowing assemblage was grouped around the couch.

While we were keeping vigil, a letter addressed to Lavinia was received, and hastily opening it I read the following:

DRONFIELD, Dec. 7th, 1878.

Dear Miss Lavinia:

After a rather rough passage out from Baltimore I landed in Liverpool yesterday and upon receiving my pay took train to this place. I intend to remain here until to-morrow, when I shall walk over to your place, after which I may book to Ironville, the place where I formerly resided. You will perhaps be surprised to learn that I am still sowing my wild oats, but I know you will forgive me when I explain myself. When last we met, which was in Christiania, you advised me to quit roving, return to Ironville, and get married to Miss Raycott, a girl whom you have always believed would make me a good wife. You know we kept company together for a long time, and perhaps you still remember that when I first introduced her to you, you strongly urged me to marry her, and settle down for good. I tried to follow your advice as given me in Christiania, but upon my return to Ironville had the mortification of finding Miss Raycott had got married a few days previously. In my disappointment, I naturally turned my face seaward again, and you can rest assured it will be a long time, before a second girl jilts me. You and the Rev. Alfred Emmerson may have been more successful, and I sincerely hope to find you married and happily situated: and that you may prosper in your every undertaking is the earnest prayer of your everlasting wellwisher.

ALLON.

P. S.—I shall be over at your place about eleven o'clock to-morrow morning, and am sure

I shall feel happier after seeing your dear face again.

After reading the letter I had to retire for a short time, as I felt much distressed in mind. Had Lavinia been conscious I would have gone on my knees to have asked her forgiveness, and Allon, the least I could do would be to extend to him the hand of friendship.

The day passed and Lavinia still remained unconscious, and but once during the night did she speak and then her remarks were too incoherent to be understood.

The doctor was with us early the next morning, and informed us that but a few hours more Lavinia would be freed from mortality.

Feeling worn and weary for want of sleep, I retired to snatch a few moments repose, and it was during my slumber that Lavinia regained consciousness, and rising from her couch requested my wife and others who were present, to clothe her in her dress of latest style, not forgetting to supplement the same with the costly jewelry which she had but recently purchased.

This done, she was assisted back to the couch where very shortly afterward she again lapsed into unconsciousness.

Ten o'clock, and my wife awakened me, expressing her belief that Lavinia was already on the point of entering into the Valley of the Shadow of Death, and that in case a brief spell of consciousness returned my presence might afford her a ray of comfort during her last moments on earth.

But a moment or so, and I was by the couch of my dear sister, and it needed but one look to convince me that death indeed was at the very door.

While gently clearing back the curls that had fallen over her face, I asked her to speak again before she left us.

Rather to my surprise she at once re-

quested to be raised to a sitting posture, and this being complied with, she commenced to talk, a little incoherently at first, but afterwards became more rational in her conversation.

Among other things, she asked whether any intelligence had yet been received of Allon, and on my informing her that his arrival was looked for every minute she directed her gaze intently toward the door manifesting an evident desire to see him again before she died.

Nor had she long to wait, as the young sailor,—who had already learned from some of the neighbors the condition of affairs—entered the house, and the next moment had almost thrown himself by her side.

Blunt as was his style of language, Allon was never averse to refinement, and Lavinia was his most lofty ideal in that direction. Feebly extending her right hand to his, and fixing her brown eyes in an earnest gaze upon him, she thanked him for not entirely forgetting her, to which he answered: "Lavinia, I cannot forget you, but shall remember you as long as I live."

Child of misfortune, always to the front in Biblical lore, yet doubtful and totally ignorant of that gift possessed by the prophets of old whose history he delighted to read, little dreamed he of the import of his last sentence to Lavinia, the last words to fall upon her ears in mortality.

As the two sat there side by side upon the couch, a review of the am gracious methods I had at different times employed to separate them vividly passed before my memory, causing me such distress of mind that I had to turn aside and give vent to my sorrowful and pent up feelings in tears of reproach.

A few moments more and I was brought to myself by my wife gently informing me that Lavinia had just passed away, and that it was Allon's wish that I should seek

rest, and leave everything to him for the time being. Turning toward the couch, I saw that dear Lavinia's spirit had indeed taken its flight, leaving her mortal tabernacle in the immediate care of Allon, who still sat there with the lifeless form leaning against his breast; and notwithstanding the fact that his own feelings were rudely shocked by the unexpected blow, he did all that he could to cheer and assuage our grief.

Three days afterward and all that was mortal of Lavinia was consigned to the grave, after which last sad rite, the officiating clergyman, my wife's father, invited us to the parsonage where we remained until the next morning. It was then that the sailor, after a short walk and a brief season spent at Lavinia's grave, took leave of us, promising that wherever his lot might be cast he would write and inform us of his whereabouts and welfare.

It was about six months after his departure, when according to promise he wrote us from Trenton, New Jersey: stating that he was employed in one of the potteries (which class of industries obtain in that locality), but not having the best of health there, had determined to go west, as he felt impressed there was some hallowed spot there which he might eventually call his home.

After this, fully ten years passed by, and not having received any further communication from him, we came to the conclusion that he had in all probability followed Lavinia to the great beyond.

I had now passed my fifty-second year, and owing to my defective sight was compelled to give up my professional calling and reach out to other pursuits more adapted to my physical health and condition. Eventually, I obtained the position of "Overseer" of the Parish, which office I held for four years, after which I was thrown on the labor market for anything that I could obtain. It was about this

time that my wife sickened and died, leaving no children to hold me to any particular locality, I eventually made up my mind to emigrate to the United States.

Accordingly, I wrote to my old time friend Edwin B. Stacy, of Detroit, apprising him of my intentions. In reply he informed me that in addition to his lumber business, he was now holding large interests in a steel industry in Cleveland, and that if I carried out my intentions he would try and arrange things to my advantage. I at once accepted the generous offer, and but a few months after my arrival at Cleveland, found myself installed as manager over the whole industry.

Some two years or so afterward, in company with Mr. Stacy and family, I visited the Chicago World's Fair, and having been an old time member of a Church of England choir in old Chesterfield, I was naturally anxious to be present at the "Singing Contest," in which it was said a "Mormon" choir from Salt Lake City was to take part.

Like many others, I was particularly desirous to hear the singing of this peculiar people, and having heard so much of Mormon depravity, I was inclined to believe that it was but ignorance that could impel them to compete for such high honors.

When at length I did hear them, I was wonderfully surprised, as was also Mr. Stacy, who in a jubilant and appreciative way repeatedly exclaimed, "Magnificent! magnificent," while many others declared that the "Mormon" choir deserved first credit. For myself I can truly say that their delightful singing aroused in me a desire to learn more of them, and I suggested to Mr. Stacy that if in the future we should visit the Pacific coast, we so arrange our trip that we could lay over for a short period in Salt Lake City.

It was seven years afterward, when in company with a large party of Ohioans I

took advantage of a low rate excursion to San Francisco which permitted a lay over in the City of the Saints. During the first part of our journey I enjoyed myself immensely, but while passing through Michigan I fell to thinking of the backwoods adventure that I had with Allon some twenty-four years previous.

Dear, honest-hearted fellow, and to think how despicably I had treated him and insulted his feelings in the years gone by.

Where was Allon now, where? for during the last twenty-one years not the least intelligence had been received of the ill-fated sailor. Was it not just possible that his life had been cut short on some train upon which he might have been beating his way, or perhaps the restless waters of the ocean had long ago received him into their dark and awesome depths. And dear Lavinia, who because of difference in social position was too proud when living to give her heart to Allon, had nevertheless been content when dying to leave it resting upon his breast.

Such were my thoughts; but to my story.

Upon our arrival in Salt Lake City, I registered at the Cullen Hotel, and as it was the Sabbath day, I went at the appointed time to the Tabernacle where I again had the pleasure of hearing the now far famed choir; this time at its full strength, after which some good wholesome doctrine was taught by the speaker of the occasion. Monday morning came, and in conjunction with two others of our party, I hired a carriage from a nearby livery stable, and in a few hours more had taken in the most interesting views of the city.

Upon my return to the Cullen I tried to kill time as best I could, but ere long some mysterious impulse moved me again toward the Temple, the solemnity and sanctity of which, to my mind, pervaded the very atmosphere around it.

While standing in close proximity thereto, admiring its architecture, a small body of worshipers emerged from the sanctuary, and noticing one, a middle-aged man, lingering a little behind his fellows, I approached him with the purpose of plying him with a few questions in relation to the services of the Temple.

Rather timidly I asked him if he was a "Mormon," which question he readily answered by stating that he espoused the faith some twenty years previous.

At this juncture, I saw that he was eyeing me over very keenly.

I then twittingly asked him how many wives he had, at which question I noticed a deep crimson suddenly sweep across his face, and thinking that he had taken my bluff question as an affront, I was about to apologize when he caught hold of my right hand, and asked if my name was Gregory, to which I replied in the affirmative.

Scrutinizing his face very closely, I told him that he had the advantage of me, as I had no recollection of ever seeing him before. Tears suddenly started to his eyes, as the next moment in a rather tremulous voice he replied; "I am Allon! the Workhouse boy." I immediately drew back in amazement, call it confusion if you will, as I question if anything could have surprised me more than did the answer just received.

Nothing would do but I must accompany him to his home, and although my train was timed to leave early that same evening, I nevertheless gratified his wish by making a hurried visit to his residence, which was in the suburbs of the city.

Four children greeted us as we neared the home, and the next moment the youngsters were scrambling all over Allon, all envious as to who should receive the most kissess.

Once inside the comfortable little home, I was introduced to his wife, an American

lady of twenty-seven summers, who having the supper already set, cordially invited me to share in the repast.

My time being so limited, I had but little opportunity after supper to look around me before I had to say goodbye to the hostess and the children, and make my way to the depot, Allon accompanying me to see me off.

On the way I expressed to him my pleasure in finding him so happily settled, and his good fortune in having selected a home in so beautiful and favored a land as Utah, to which expressions he gave me the mystifying answer that he was brought to his present position "by a way that he knew not."

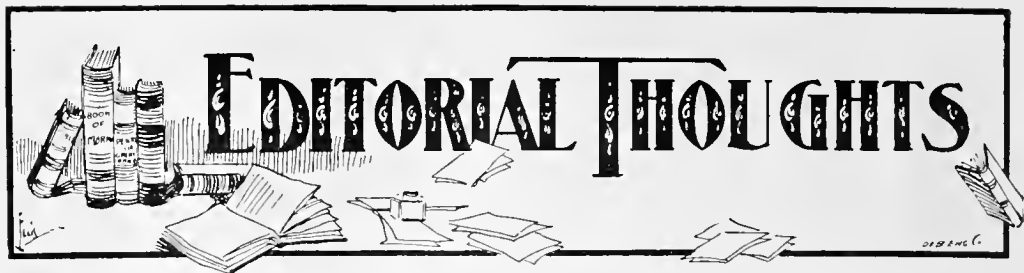
Just before the train departed I suggested that we correspond with each other occasionally, and also that should he ever travel my way, to call and spend a short season with me, to which suggestion he gave me the still more mystifying answer, that he would never leave Utah for any place unless "he was sent."

In a series of letters received from him after my return to Cleveland, he, in accordance with my wish, explained a few of the principles of Mormonism, some of which principles were treated in an elaborate way, while others were but briefly dealt with; among the latter being what he called "Temple work."

Pressed for a more definite explanation, he stated that it was enough for me to know for the time being that Mormonism was nothing less than the Everlasting Gospel, and that while it was being preached to the living, its benefits also extended to the dead, among whom was Lavinia, who in accordance with his desire had been officiated for in the House of the Lord, and would be found occupying her proper place in the eternities to come.

What he meant by that, I presume the Latter-day Saints best know.

John Powell



SALT LAKE CITY. - - JANUARY 1, 1904.

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George Reynolds, First Asst. General Superintendent.
J. M. Tanner, Second Asst. General Superintendent.

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HARMONY BETWEEN PRESIDING AUTHORITIES IN THE PRIESTHOOD AND IN AUXILIARY ORGANIZATIONS.



QUESTIONS are frequently asked touching the relationship that should exist between the presiding authorities of a ward and the authorities of an auxiliary organization, such, for example, as the superintendent of the Sunday School. The organizations of the Church are intended to promote harmony, and if understood there is no reason why discord should arise between the bishop and those called upon to act in the auxiliary organizations. The question is often asked, for instance, who should se-

lect and install a superintendent of a Sunday School, or what step should be taken in cases where the superintendent of a school for any reason whatever vacates his office. The first step in case the superintendent vacates his office is for his first or second assistant, as the case may be, to request the secretary of the school either to notify or remind the bishop of the ward of the vacancy, and at the same time notify the stake superintendent of Sunday Schools; and this notice or reminder should be given to the bishop and stake superintendent at the earliest possible convenience in order that all unnecessary delays may be avoided. The second step in such cases, is the selection of the proper officer or officers to fill the vacancy or vacancies. It is, of course, within the authority of the bishop of a ward to select and install the superintendent of the Sunday School in his ward, but bishops of wards should not take such a step without the co-operation of the stake superintendent. This last named officer represents the presidency of the stake in carrying on the work of this auxiliary organization of the Church. The stake presidency holds the stake superintendent responsible in a large measure for the character of the men and the progress of the work of the Sunday Schools throughout the stake, and the bishop, therefore, who proceeds to select and install the ward superintendent without the approval or knowledge of the stake superintendent, does not show proper respect for him or for the stake president, who is entitled to be represented, in the selection of a ward

superintendent. On the other hand, a stake superintendent is not authorized to organize the superintendency of a Sunday School without consulting the bishop of the ward, with whom it is his duty to be in complete harmony. There is wisdom, as well as order, in the mutual recognition of these stake and ward authorities. In the first place, the superintendent, by reason of his experience in Sunday School work, and his knowledge of the special qualifications required, may be, from his point of view, well qualified to make suitable recommendations. On the other hand, the bishop is, or at any rate should be, more familiar than any one else with the character and daily lives of the members of his ward. After satisfying the special requirements made by a stake superintendent, there may be wanting in the proposed ward superintendent some indispensable characteristics, or there may be some unworthiness known only to the bishop. If the stake superintendent, therefore, and the bishop of the ward approach each other in a spirit of harmony and mutual helpfulness there is no reason why they may not be united in nearly every instance upon the most suitable man. Should a case arise in which the bishop and stake superintendent find themselves unable to agree, or both wish to defer to the judgment of some higher authority, the proper step to take is to submit the matter to the president of the stake for his judgment or decision, as the case may be. When such an agreement has been arrived at it is the duty of the bishop to install the new superintendent in his office.

In connection with the subject here touched upon, a question has also arisen respecting the propriety of a bishop presiding over a Sunday School when the superintendent is present. If I were bishop, I should recognize with scrupulous care all the presiding officers in my

ward, and should think it discourteous to them to assume the duties to which they had been called. There are, without doubt, instances where the bishop can with propriety offer suggestions that will be helpful to the superintendent, without the least humiliation to him; and there may be extreme cases in which the bishop would be justified in assuming the control of a school, but it should not be the rule. On the other hand, if I were a school superintendent I would show the greatest deference to the bishop whenever he was present, and aim as far as possible to satisfy his wishes, and make the school all that he could desire that it should be.

In recognizing the authorities that God has placed in the Church, whether in an auxiliary organization, or in the priesthood, men and women show their proper appreciation of His divine purposes, and manifest that they understand the principles upon which the Church has been organized, and that His will is more important to them than their way. If men and women in any of the organizations of the Church look upon the exercise of their calling in the priesthood, or in any auxiliary organizations from the standpoint of harmony and good-will, and from the standpoint of responsibility to their Maker, rather than from the desire to unduly exalt themselves, they will not find much difficulty in their efforts to magnify their callings and work in unison with every other officer in the Church.

It is sometimes argued that the auxiliary organizations of the Church are not councils of the priesthood. This is admitted, but, on the other hand, the boards—general, stake and ward—are composed of men holding the priesthood, and though being called to be an officer in an auxiliary organization confers no additional office in the priesthood, it takes none away—the brother still remains a High

Priest, Seventy, or Elder as before. Furthermore, the officers of these organizations are duly presented at the general or local conferences, as the case may be, and are there sustained by the vote of the people and by that vote these organizations become recognized institutions of the Church, and as such their officers should be respected in their callings and given recognition and support in the performance of their duties in all that relates to the bodies which they represent.

The principles laid down in the foregoing relating to the Sunday Schools apply equally to all auxiliary organizations of the Church.

If what is said herein were read before a stake priesthood meeting it might be helpful in correcting wrong ideas that may exist in any of the organizations of the Church.

Jos. F. Smith.

SUNDAY SCHOOL WARD CONFERENCES IN 1904.

It has been thought advisable by the Deseret Sunday School Union Board to hold no annual stake Sunday School conferences during the year 1904, but to attach more importance and give increased influence to the ward Sunday School conferences, and on these occasions adopt a uniform program for all the schools, and to suggest some changes for its presentation.

These ward conferences will be under the supervision of the Sunday School authorities of the stake, and will be conducted very much the same as the stake conferences have been conducted in the past. Where possible, members of the Union Board will be present at the ward conferences, which it is suggested should be held as near the anniversary of the organization of the Sunday School as possible. Heretofore in many stakes the stake conferences have been almost

wholly attended by officers and pupils of the particular ward in which the conference was held. By the new arrangement, by holding them in the several wards, the conferences will be taken to the children. It is desired that the stake superintendents, as soon as they have determined upon the dates for the conferences in the several wards of their stake, notify the Deseret Sunday School Union Board, in order that the Board may arrange a complete schedule of all conferences for 1904 as early as possible.

It will be noticed that the program (which follows this article) has a number of memory gems, which it is hoped the Sunday School authorities will have thoroughly memorized by all the officers and students. Before undertaking to repeat the gems in concert, the pupils of the several classes should be instructed to memorize them individually. The teachers of the several classes should hold each Sunday a brief review of the memory exercises at the beginning of each recitation and endeavor to have their pupils trained to repeat them at as early a day as possible. The superintendent can then decide upon an early date at which he may require a thorough ability on the part of each pupil to give the exercises from memory; and then conduct the concert recitations therein at the opening or close of the school. The concert recitations need not be postponed until all the exercises are memorized, but may be taken up as fast as the teachers report preparation of each one of them. Besides the memory gems, it will be noticed that five songs are required, three to be selected by the ward chorister. These five songs should also be memorized in the classes, and then be sung in concert. If any ward conference is held before the children have an opportunity to memorize the songs and gems, the ward superintendent should continue these

exercises until all in his school have thoroughly memorized them. The value of these exercises will be easily comprehended by those in charge of the ward conferences, and their importance should be thoroughly impressed upon the minds of the children. Of course it is not expected that the children of the Kindergarten will be able to give all these memory exercises, and it may possibly be necessary to omit some of the more difficult ones in some of the Primary Departments. How far these exercises should be learned in the Primary Department will depend upon the discretion of the ward superintendent, who will be governed by the peculiar conditions of that department in his school. The Deseret Sunday School Union Board desires very much that this memory work be made so thorough as to leave a lasting impression upon the memories and feelings of both children and teachers. These conferences will take the place of the regular Sunday School program of the day on which they are held in the several wards. Should the local authorities desire to emphasize the Sunday School work in the afternoon or evening meeting, or in both, they can co-operate with the stake superintendency in preparation of such program as they may think most suited to the needs of the individual wards.

Further explanations of the character and the work of the ward conferences will appear from time to time in the JUVENILE INSTRUCTOR, by reason of questions that may be asked, and through new suggestions which the Union Board may deem it necessary to make.

PROGRAM FOR ANNUAL WARD SUNDAY SCHOOL
CONFERENCES, 1904.

1. 9:45, officers and teachers prayer meeting.
2. Roll call at 10 o'clock.
3. Memory gem (Mark 10: 14, 15).

"Suffer the little children to come unto me and forbid them not: for of such is the Kingdom of God.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

4. Singing, "In Our Lovely Deseret."
5. Prayer.
6. Singing (selected by Ward chorister).
7. Minutes and notices.
8. Memory gem (Matt. 5: 44, 45).

"I say unto you, Love your enemies, bless them that hate you, and pray for them which despitefully use you.

"That ye may be the children of your Father which is in heaven."

9. Sacramental Hymn, page 150, Deseret Sunday School Union Song Book.
10. Administration of the Sacrament.
11. Report of Ward Superintendent.
12. Memory gem (Matt. 7: 13, 14).

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

"Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

13. Singing, "If there's Sunshine in your Heart" (see page 32).
14. Memory gem (Eph. 4: 11, 12).

"And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers. For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

15. Presentation of First Presidency of the Church, General Superintendency, Presidency of the Stake, Stake Sunday School Board, Bishopric, Ward Sunday School officers and teachers.
16. Singing (selected by the Ward chorister).
17. Remarks by Stake Sunday School authorities.
18. Memory gem (Doctrine and Covenants sec. 76: 1-6).

"Hear, O ye heavens, and give ear, O earth, and rejoice, ye inhabitants thereof, for the Lord is God, and beside Him there is no Savior.

"Great is His wisdom, marvelous are His ways, and the extent of His doings none can find out.

"His purposes fail not, neither are there any who can stay His hand.

"From eternity to eternity He is the same, and His years never fail.

"For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve

me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory."

19. Remarks by Bishop and visitors.

20. Singing (selected by chorister).

21. Benediction.

Jos. F. Smith,

Geo. Reynolds,

J. M. Tanner,

General Superintendency.



DISTRICT STAKE SUNDAY SCHOOL CONVENTIONS, 1904.

IN view of the interest attaching to the work of the "Outlines," with which the Sunday Schools have had one year's experience, the Deseret Sunday School Union Board thinks it desirable to hold a series of district Sunday School conventions during 1904, in which the teachers and officers of the stakes constituting the district may come together and discuss the most important phases and problems of Sunday School work. These districts will consist of stakes in close proximity to one another, and such programs will be prepared for the conventions as will meet the greatest needs of all the stakes forming the several districts.

The first district to hold a convention will be that consisting of Salt Lake, Granite, Jordan, Davis and Tooele Stakes. The superintendents of these stakes recently met with a committee of the Deseret Sunday School Union Board and arranged a program for its convention work, which program is here given that it may afford some suggestions to other districts in their preparation for convention work. The Union Board has decided upon other districts and will notify the stakes through the columns of the JUVENILE INSTRUCTOR as fast as a grouping can be made that will be satisfactory to the stakes concerned. In a few stakes it will be impossible, because of their isolation, to have any conventions, so that special programs will have to

be made for those stakes who cannot join others in convention work. It is expected that much of the instruction given in these conventions will be printed in the JUVENILE INSTRUCTOR. For that reason no teacher or officer in the Sunday School can afford to be without the INSTRUCTOR the present year, as it will contain numerous helpful articles and suggestions that will aid our Sabbath School cause.

While it is intended that these conventions shall supercede this year's stake Sunday School conferences, those stakes that desire to do so may arrange such a conference and prepare the necessary program. The question of stake conferences is therefore left to the wishes of the several stakes. It is expected that the stakes constituting these convention districts will endeavor to make as good a showing as they possibly can and that teachers and officers will therefore come prepared to discuss Sunday School subjects in a thorough and intelligent manner. It is further the wish that practically all officers and teachers be present at the conventions. This will make necessary a program in the several schools that can be carried out by one of the assistant superintendents, and perhaps one teacher. It is further hoped that the Sunday School officers will induce as many of the bishops and presidents of stakes to be present at these sessions as they possibly can, so that the presiding authorities of the wards and stakes may come into closer touch with the detail work of the Sunday Schools, and feel a more sympathetic interest in the great efforts that are being made to promote the cause of the Sabbath School.

PROGRAM OF DISTRICT SUNDAY SCHOOL CONVENTION.

Saturday evening at 7:30

Singing.

Prayer.

Singing.

1. Introductory remarks explaining the nature and scope of the Convention.
2. The effect of the new "Outlines" in our stake and the changes they have wrought in the methods of teaching and home preparation and general efficiency of Sunday School work, by a stake superintendent. General discussion by superintendents of stakes included in the district.
3. Music, solo.
4. How we receive our pupils and teachers on the Sabbath morning in ward Sunday schools.
5. How to promote the physical comforts of the school by its heating, lighting and cleanliness.
6. Music, "If there's sunshine in your heart,"*
7. How to cultivate the æsthetic nature of the child by means of flowers, pictures and personal appearance.
8. Remarks.
9. Singing.
Benediction.

Sunday.

General assembly at 9:30 a.m.

Singing.

Prayer.

Opening remarks.

Department work, 10 a.m.

Re-assembly at 11:45 a.m.

Announcements.

Singing.

Benediction.

General assembly at 1:45 p.m.

Singing.

Prayer.

Separation for department work, after which convention will re-assemble for closing exercises.

DEPARTMENT WORK.

Sunday, 10 a.m.

KINDERGARTEN.

"Music and exercises in the Kindergarten."

Paper by

Paper discussed by (1)

(2)

(3)

General discussion.

Questions.

Sunday, 2 p.m.

"Stories in the Kindergarten."

Paper by

Paper discussed by (1)

(2)

(3)

General discussion.

Questions.

Sunday, 10 a.m.

PRIMARY

"Charts and Pictures, (a) Their value, (b) How to use them."

Paper by

Paper discussed by (1)

(2)

(3)

General discussion.

Questions.

Sunday, 2 p.m.

"Best methods of presenting Primary lessons."

Paper by

Paper discussed by (1)

(2)

(3)

General discussion.

Questions.

Sunday, 10 a.m.

FIRST INTERMEDIATE.

"Memory exercises: (a) How to select them, (b) How to teach them, (c) Their value."

Paper by

Paper discussed by (1)

(2)

(3)

Sunday, 2 p.m.

"How to make the lessons entertaining: (a) What the teacher should do, (b) What the pupils should do."

Paper by

Paper discussed by (1)

(2)

(3)

General discussion.

Questions.

Sunday, 10 a. m.

SECOND INTERMEDIATE.

1. "How to make the work of this department most interesting and beneficial."

Paper by

Paper discussed by (1)

(2)

(3)

General discussion.

Questions.

* This song (words and music) can be obtained at the Deseret S. S. Union, 1c per copy.

Sunday, 2 p. m.

2. "How can a spirit of reverence be best cultivated in students of the Second Intermediate Department: (a) Reverence for persons. (b) For sacred ordinances. (c) For houses of worship. (d) For God."

Paper by

- Paper discussed by (1)
(2)
(3)

Sunday, 10 a. m.

THEOLOGICAL.

1. "The best methods of conducting a recitation: (a) To gain information. (b) To promote faith.

Paper by

- Paper discussed by (1)
(2)
(3)

General discussion.

Questions.

Sunday, 2 p. m.

1. "Home preparation: (a) What it consists of. (b) How the teacher may be most helpful by suggestions and directions the previous Sunday. (c) The co-operation of the parents. (d) The recommendation of helpful books."

Paper by

- Paper discussed by (1)
(2)
(3)

General discussion.

Questions.

Sunday, 10 a. m.

CHORISTERS AND ORGANISTS.

"Best method of teaching and using the Sunday School hymns in the Sunday School.

Paper by

- Paper discussed by (1)
(2)
(3)

Sunday, 2 p. m.

Papers. (a) "The Sunday School organist." (b) Sacramental music. (c) March music.

General discussion.

Sunday, 10 a. m.

SUPERINTENDENTS.

"The best means of promoting attendance, with respect to (a) regularity, (b) punctuality, (c) membership.

Paper by

- Paper discussed by (1)
(2)
(3)

General discussion

Questions.

Miscellaneous business.

Sunday, 2 p. m.

"Duties of ward superintendency.

Paper by

- Paper discussed by (1)
(2)
(3)

General discussion.

Questions.

Miscellaneous business.

Sunday, 10 a. m.

SECRETARIES.

"Best methods of keeping statistics in margin of minutes for ready reference and statistical reports."

Paper by

"How to keep an historical record."

Paper by

General discussion.

Questions.

Sunday, 2 p. m.

"What items and statistics should be uniform and placed in regular order in all the minutes of the stake.

Paper by

"How the secretary's record may promote a high average of attendance, preparation and punctuality."

Paper by

General discussion.

Questions.

BOARD MEETING.

Sunday, 4:15 p. m.

"The best methods of conducting Stake Sunday School Unions."

Paper by

Discussion by stake superintendents.

Miscellaneous business.

GENERAL ASSEMBLY.

Sunday, 7:30 p. m.

Singing.

Prayer.

Singing.

1. "The JUVENILE INSTRUCTOR as a Sunday School Aid."
 2. Music.
 3. "Co-operation of children and parents in home preparation."
 4. Music.
 5. Addresses by general superintendency and members of the board.
 6. Closing exercises.
- Jos. F. Smith,*
Geo. Reynolds,
J. M. Tanner,
General Superintendency.



THE MOUNTAINS, VALLEYS, AND CAVES OF PALESTINE.

MOUNT Carmel is a range of hills extending about eight miles nearly north and south along the coast of the Mediterranean sea. The formation is whitish stone with flints imbedded in it. Its greatest height is about fifteen hundred feet; and the summits abound with oak, pine and other trees, while many wild vines and olive trees have also been found, plainly proving that at one time industry had there been employed on the soil.

Carmel is the mount on the top of which the prophet Elijah offered sacrifice, and also the district which afforded such rich pasturage for the shepherds who brought their flocks to feed on the long grassy slopes.

Many caves are found in this mountainous range, and the Jews still venerate the cave of Elijah, and tradition states that here the prophet stood when he prayed for rain, and beheld the cloud rise out of the sea.

The prophet Isaiah (xxxv: 2) refers to the excellency of Carmel as opposed to the barren desert. Amos also mentions it (i: 2) as the habitation of the shepherds. There was also another mount Carmel, with a city of the same name mentioned in Joshua xv: 55, and II Sam. iii: 3.

Tabor, a calcareous mountain, having a

conical form, is detached from the neighboring mountains, and stands on one side of the plain of Esdraelon. Although the sides are rugged and precipitous, yet they are clothed with luxuriant trees. This is the mount upon which Barak was encamped, when following the suggestion of Deborah, he came down from the mount and with his ten thousand men discomfited Sisera (Judges iv). The mount is about one mile in height and at the top is an oval plain covered with fertile soil.

Tabor is supposed to have been the mount where the Lord's transfiguration took place (Matt. xvii: 1-8). During the summer mornings dense clouds cover the mount but they disappear towards mid-day.

The mountains of Gilboa rise about eleven hundred feet above the level of the Jordan and nothing but a few scanty shrubs grow here, so the shepherds' search for food is often vain. The plain of Tiberias is easily seen to the north east.

The mountains of Israel or Ephraim were situated in the centre of Palestine, and opposite to the mountains of Judah; the soil is as a general thing fertile. The most elevated summit of the mountains is Quarantania, which is supposed by some to have been the place where Christ was tempted (Matt. iv: 8). It is dry and barren having high rocky peaks which have

been rent and torn asunder by great convulsions.

The mountains of Gilead are noted for the fertile soil and fine pasturage afforded for the flocks and herds. Many stately oaks also grow here. The hair of the goats is as the finest silk, and is often employed in the manufacture of muffs. It is thought that the ancient city Gilead was located here (Hosea, vi. 8).

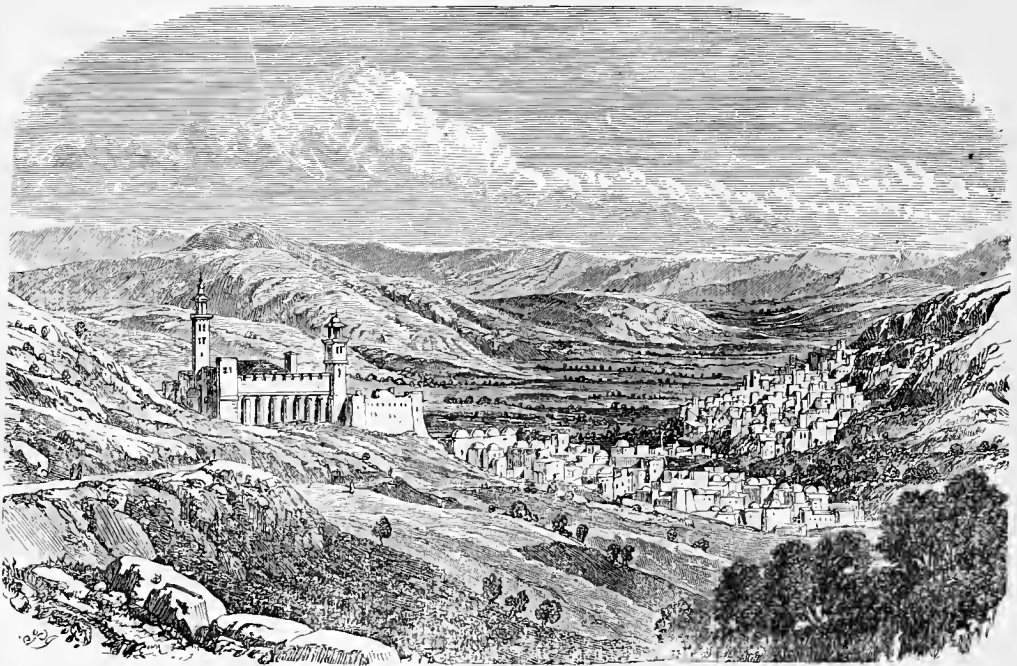
The mountains of Abarim form the northern boundary of Moab, being very

sacrifices were frequently offered to the Lord.

Of the most celebrated valleys mentioned in the Holy scriptures are the following:

The Valley of Blessing. No doubt but what the name was derived from the fact that God here gave to king Jehosaphat a victory over the forces of the Moabites, Edomites, and Ammonites (II. Chron. xx: 22-26).

The Vale of Siddim, memorable for the



HEBRON.

rocky and precipitous and the Israelites encamped many times near them. The most celebrated peaks are Pisgah and Nebo, which form a continued chain and command a view of the land of Canaan (Deut. iii: 27). From Nebo Moses surveyed the promised land (Num. xxvii: 12, 13).

These different mountains were places of refuge to the defeated ones in time of war (Gen. xiv: 10). On the rocky summits

overthrow of Chedorlaomer and his confederate kings (Gen. xiv: 2-10). Sodom and Gomorrah the two cities destroyed by fire from heaven stood in this vale.

The Valley of Shaveh also called the King's Dale (Gen. xiv: 17) took its name from a city of the same name that stood in it. It was there that Melchisedek, the king of Salem, met Abraham after the confederate kings had been defeated (Gen. xiv: 18).

The Valley of Mamre derived its name from the fact that Mamre an Amorite allied himself with Abraham. The vale is also celebrated because the patriarch dwelt under an oak which was near Hebron (Gen. xiii : 18).

The Valley of Ajalon is noted because of the scene of the miracle mentioned in Joshua x:12. The atmosphere seems to be more equal and healthful than in the other valleys.

The Valley of the Rephaim commonly

living God (1 Sam. xvii:23). It is a pretty and interesting spot, the bottom being covered with olive trees. Its present appearance answers exactly to the description given in scripture, for nothing has ever occurred to alter the appearance of the country. The two hills on which the armies of the Israelites and Philistines stood, entirely confine it on the right and left. The very brook whence David chose him five smooth stones, with which to slay Goliath, still flows through the vale, which is varied with banks and undulations.

The Valley of Jehoshaphat is mentioned in Joel iii: 2, 12. It is just east of Jerusalem; and is sometimes called the valley of the Kedron, because the Kedron flows through it. We learn that this valley was the burial ground for the people of Jerusalem. We read of the destruction of idolatry in Judah, and of vessels being made when the bones of the priests were burned to ashes at the brook Kedron, and were cast upon the graves of the children of the people. (1 Kings viii: 2; 11 Kings xxiii: 6). The Jews still come from distant lands and mourn over the desolation of Jerusalem and their long captivity.

There are numerous caves in the mountains of Judah, the most remarkable being the cave of Adullam (1 Sam. xxii: 1, 2). The mountains are lofty, craggy, and barren, but the valley below is embedded with green gardens, and extensive olive grounds.

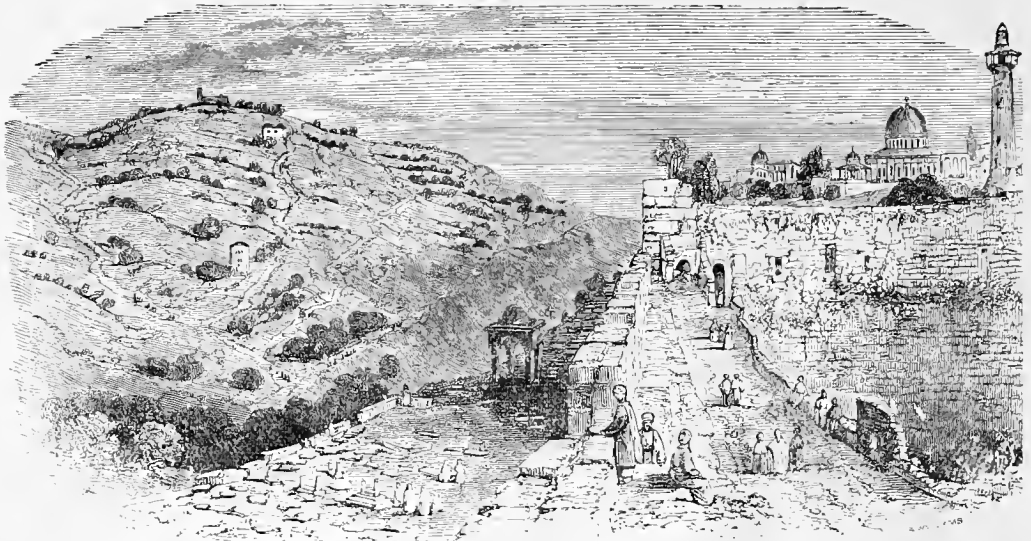
We also read that the cave of Engedi was so capacious that David and six hundred men concealed themselves in the sides, and were so completely hidden that Saul on entering the place saw no one there. It is described as having a low passage which leads into many apart-



OLIVE TREES.

known as the Giant's Valley was so named because of the exceptionally large race of people that inhabited it. Many great battles were fought here between the Philistines and the Jews, David and his successors being the leaders of the latter people (11 Sam. v: 18, 22). This valley was also memorable for its abundant harvests (Isa. xvii:5).

The Valley of Elah is memorable for the reason that the young man David gained a victory over the champion of the Philistines, who had defied the armies of the



THE VALIEY OF JEHOSEPHAT.

ments. Robbers often made these caves their places of abode. Near Sidon there is a high rocky mountain containing two hundred caverns. *F. Van Cott.*



CURRENT TOPICS.

CRADLED IN A MANGER.

And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

WHEN I was a little boy, I tried to imagine the queer circumstances of such a life, because I had no other idea of a manger than that which observation had given me. I had seen mangers from which cattle and horses fed as they stood in their narrow stalls. How, I asked myself, could one of our stables be used for a bedroom or its manger for a cradle? The truth is that in oriental countries they do not have stables nor mangers like ours; and it is not at all likely that any different stables or mangers existed there when Christ was born than those found there today.

A description of the accommodation for travelers in Palestine today may serve to explain the circumstances sur-

rounding Christ's birth. In the larger towns and cities there are, of course, hotels, which in our Savior's day were called inns. They are not altogether unlike the hotels we should now find in our own country when we travel in outside districts. In Palestine and other parts of the orient, however, there are places which the people call khans. They are a sort of accommodation for the poorer classes and combine the stable and the inn in one establishment.

These khans consist of a large unpartitioned room. Along one side of the room a sort of elevation or platform, made of dirt and rock work, is built about two feet high. The platform is often from eight to twelve feet in width. That portion of the platform next to the wall is used to put away the saddles and whatever is used by travelers, while the edge of the platform nearest the center of the room is used to place the feed upon for

the horses. The traveler makes his bed upon this platform with his head next to the wall and his feet in the direction of the horses' heads. All night long, therefore, he may lie asleep while the horses are eating their hay and grain at a distance not more than a yard from where his feet lie.

When oriental women happen to be along with a party camping in one of these khans, they occupy one section of the platform to themselves, which is generally partitioned off by a curtain. If the room of the khan is thirty or forty feet wide, the travelers sometimes sleep on both sides of it. In such a stable as this we can easily imagine the circumstances and surroundings of Christ's birth. Among the natives of the country no such thing as one of our mangers and narrow box stalls is known. In the better khans there are sometimes rooms upstairs where travelers may sleep.

At Bethlehem today the tourist is shown a cave over which a church has been built. The visitor is also taken to an altar over which a light burns by day and by night. The monk will tell him that this is the very spot where Jesus was born. In that mountainous country, caves in the earth are frequently used for stabling animals and providing sleeping accommodations for their attendants. Sometimes a sort of rack or box is used to place the hay in: such a box may well have been the cradle of our Savior. Owing to the fact that these khans are used frequently for both man and beast, they are kept much cleaner from the manure of animals than our ordinary stables. Although the stable and manger of Christ's day were very different from our own, they were nevertheless the home, while traveling, of the humble and poor.

They are seldom occupied now in oriental countries by women, who always find some sort of accommodation in the

simple oriental inns or hotels. Mary, the mother of Jesus, would have gone to an inn, but she came too late to get a room and did, therefore, the best she could under the circumstances and took up her abode in the large room or khan where animals and people were housed together.

J. M. Tanner.



OUR CHRISTMAS TOYS.

CHRISTMAS time brings us all the old style and new inventions of curious and amusing toys. Toy making is Germany's forte and fully fifty thousand people in that country give all their time to the creation and manufacture of toys that amuse the children. Germany exports every year gimcracks to the value of more than thirteen million dollars.

There are two reasons why so many of these toys are manufactured in Germany. In the first place, the Germans have a liking and a genius for the work; and then they have a very suitable wood in the forests of Thuringia and in parts of Bavaria. Most all the toys of that country come from Nuremberg and Sonneberg.

Germany's largest foreign customer in toys is Great Britain, and we follow close behind. Last year Germany sent us three million eight hundred thousand dollars worth. They represent every conceivable notion from toy-ships to hobby-horses. It is somewhat curious that these toy-ships are made by people in Germany, most of whom never saw a real ship or a navigable river. The work of making toys is done largely by women and girls, most of whom can carry on the work in their own homes.

From the month of September to the first of November, shiploads of toys arrive in American ports and from them are distributed throughout the country. The Germans are natural and gifted cabinet makers, and are particularly ingenious in the construction of toys.

OUR LITTLE FOLKS



EDITED BY
LOUISA L. GREENE RICHARDS.

Address: Mrs. L. L. Greene Richards, 160 C. Street, Salt Lake City, Utah.

THE LETTER-BOX.

The Gobbler's Plan for Life.

"Peace on earth, goodwill to men," but not to turkeys," quoth the old turkey gobbler. "'Tis certainly not goodwill to us," chimed in all the other turkeys. "for every year at Christmas-time one of us gets killed."

"Yes," continued the gobbler, "all my life at Thanksgiving and Christmas time I have noticed that twice during the year, when all mortals make merry and rejoice, we, poor creatures, are killed to satisfy their horrid appetites. I wonder, if we can't decide on some plan whereby we can all live. Now let's have an expression from each of you three young ones, for sometimes young brains do have good plans."

The first turkey to speak thought it would be wise to just stroll off. "Why that would never do," cried the gobbler. "we'd surely get frozen to death, and then how much better off would we be. I'd like to know?"

"Well," cried the next turkey, "let's crawl in under the house." "Never!" cried the gobbler. "Crawl in under the house and have the bull-dog tear us to pieces? Well I should think not. What have you to say about it?" he inquired of the third and last turkey. "I'm afraid," said the third, "that my plan wouldn't suit you at all, for I'm in favor of just staying here and meeting our fate." "You never would

say that," argued the gobbler. "if you weren't so thin that you'd never make a good meal for anyone. Now this is my plan, let's all get up in the loft two days before Christmas and stay there until the fateful day is over, then we can safely come down again to the yard." "Oh, that will be just fine!" chorused the other turkeys.

Accordingly, two days before Christmas all the turkeys scrambled up in the loft; it was quite hard work, but after repeated falls they finally all arrived safe and sound in the loft where they remained until after Christmas.

The day after Christmas the gobbler looked out of the loft window and saw the ground all covered with a white blanket of snow. One by one the turkeys jumped out: they were soon at home again in the barnyard, where, (I suppose), they lived peacefully on as before. L. B. C.

DEAR CHILDREN:—The above little "Turkey story for Christmas," is very good indeed, (for the turkeys), if it only could have been true. You know we look forward to a time when "nothing shall molest or make afraid," and then there will be no necessity for killing turkeys, or anything else. Suppose we let this little story bring to our minds some thoughts of that good and happy time, which we all hope to see.

Another young writer to the Letter-Box has sent a neat little story entitled "The Fairy's Gift." This would not do for publication in the JUVENILE INSTRUCTOR, because it makes out that a fairy is a real, living thing that can bestow good gifts on mortals. As this is not true, it is not what we want our children to believe or imagine, no matter how pleasant or charming the idea may be made to appear. There are so many beautiful realities in life that we need not lack for subjects. Birds, flowers, and all moving, living things are good to write about. Will the writer of "The Fairy's Gift" please try again?

L. L. G. R.

Nearly Lost.

MENAN, IDAHO.

I thought maybe some of the little readers would like to hear from me. I had to go alone forty miles, after some of my pa's sheep, to bring them home from the herd. I nearly got lost on my way. I did not find our sheep camp till dark. I am nine years old. I like to go to Sunday School. I help pa on the farm.

Your little brother,

JUSTIN M. GREEN.

Papa and Mama Very Kind.

SALT LAKE CITY, UTAH.

DEAR LITTLE WRITERS:—I have been reading your letters in the JUVENILE INSTRUCTOR, and I love to read them. I go to Sunday School and am in the primary class. We have good teachers in our class. My papa and mama are very kind to me. I am seven years old.

Your little friend,

PEARL CONDIE.

Smart Aged People.

BERRYVILLE, UTAH.

We go to school. Our teachers are Moroni Rigby and Vivian Staker, both of

Annabella, Utah. Our grandpa and grandma are living yet. Grandpa is eighty-six and grandma is eighty-two. On grandma's birthday she went to the dance and danced twice. She waltzed. She does her own work in the house and her washing. Grandpa milks his cow and chops his wood.

Your little friends,

LAURA BURR.

MARY AURILIA BURR.

Visit To California.

SAFFORD, GRAHAM CO., ARIZONA.

As I have seen no letters from this county, I will write one. I have been on a trip to California, and I had a lovely time. We visited the beaches and many interesting places. The parks and flowers are very beautiful. I gathered many shells and watched the pretty breakers come in. The light house is eighty feet above sea level. The mischievous crabs and other little creatures that live in the ocean are very interesting and curious to see. There are so many things placed on this great earth, for which we should thank the allwise Creator. We scarcely ever think how useful many things are to us, such as salt, sugar, and water, or how much we use of them. My mama is president of the Primary here. There is quite a family of us, brothers and sisters. We have a baby brother one year old. He plays around and enjoys himself as well as any of us. I am ten years old.

Your loving friend,

FLOSSIE EVANS.

Twin Sisters.

SHARON, IDAHO.

We have twin sisters, five years old. We have also several other sisters, but only one brother. Our sweet baby sister is two months old. We go to Sunday School and

day school, and like the JUVENILE INSTRUCTOR.

SUSIE SMITH, aged 11 years,

LULA D. SMITH, aged 8 years.



No Sunday School.

CEDAR GLADES, ARKANSAS.

Well, kind friends, here I come again. I do love the JUVENILE INSTRUCTOR, and especially the Letter-Box. It has some fine pieces in. I got one out of it for the close of school entitled "The Place of Mormon."

We have no Sunday School here. My papa has been very sick, but I am thankful that he is much better. I have been having the chills. Did you ever have the chills? If you have you know what it is. Oh, my head ached so bad! Papa came and rubbed my head, and it got better and I went to sleep. Papa has been a Latter-day Saint for two years. Elders J. H. Crowther and Josephus Taylor visited us in September last. They stayed about three days. There are no Mormons close around here but papa. With best wishes for you all.

Your friend,

RENA AULT.



Brother on a Mission.

PLEASANT VIEW, ONEIDA CO., IDAHO.

This is my first letter. I am a little girl eight years old. I have seven sisters and two brothers. My second brother is on a mission in the State of Oregon. He has been gone a year and seven months. We like Primary and Sunday School and the JUVENILE INSTRUCTOR.

MARY THOMAS.



Papa at Home.

PROVO BENCH, UTAH.

I take the JUVENILE INSTRUCTOR and am much pleased in reading it. My papa has been on a mission, and has returned home.

There are three sisters and two brothers of us children. I am ten years old. We pay our tithing and go to our schools and meetings.

ROY SMITH.



Good Luck in the Family.

MAGRATH, ALTA, CANADA.

I have wanted to write to the Letter-Box for a long while, but haven't had the time. But to-day as I have been absent from school I think I have time to write. My maina and papa have had good luck in their family. I have a brother in Colorado on a mission. I have a little baby sister, her name is Berta. I am eight years old.

SADIE MERCER.



School Closing.

COLONIA DIAZ, MEXICO.

Seeing no letters from this part of the world, I thought I would write one. I was baptized on the fifth day of October. I have a little brother that will soon be six years old. Our school is just closing for this season, and during the closing exercises we are having very pleasant times. I will close now.

Your new friend,

JOSEPH LARSEN.



Good Lessons from Grandpa.

OGDEN, UTAH.

"Bestow, dear Lord, upon our youth

The gift of saving grace;

And let the seed of sacred truth

Fall in a fruitful place.

"Grace is a plant, where'er it grows,

Of pure and heavenly roots;

The fairest in the youngest shows,

And yields the sweetest fruits."

DEAR LITTLE READERS:

My grandfather learned these lines seventy-five years ago. He will be eighty now in a few days. He has been a Mor-

mon just fifty-six years. He yet feels young enough to encourage the little writers of the Letter-Box. Those words are his sincere wishes for the writers and readers of the JUVENILE INSTRUCTOR.

I go to Primary, Religion Class, and Sunday School; and like them very much. My sister is a teacher in the Primary. I am thirteen years old, and this is the first time I ever tried to write a letter for the Letter-Box.

With best wishes from

Your new friend,
MAY L. GRIX.



About Sheep.

I live in Menan, Idaho. My papa has about one thousand head of sheep. Our sheep got mixed with Arnold's. I went up to the sheep camp and papa had me stay for awhile. I have a little yellow dog named Queen, and I have about twenty head of sheep. I am nine years old.

FRANKIE GREEN.



Takes Music Lessons.

MONTPELIER, IDAHO.

I love to read the little letters in the Letter-Box, and thought I would write one, too. I go to Sunday School, Primary, and day school. My papa travels for the Salt Lake Hardware Co. I am taking lessons on the piano. I have two brothers and three sisters. I am eight years old.

Your new friend,

VIVIAN CEDERLUND.



Visited by Earthquakes.

[This letter was written last May. Ed.]

ST. GEORGE, UTAH.

DEAR LITTLE FRIENDS:

Last Tuesday night, about half past eleven o'clock, we were visited by an earthquake. We have had quite a number during the last six months. I can't say that I like them. But mama tells me to

be a good girl, and to pray to my Father in Heaven every night and morning and He will take care of me. I would like to tell you about two pet rabbits we have. When we give the pig his milk, they will come and drink out of the same pan at the same time. It is a queer sight. The pig and rabbits are about the same age. They are a little over two months old. I would like to tell you of some other things, but am afraid my letter might be too long.

Your new friend,

MAY ATKIN, age 10.



SATURDAY NIGHT.

Placing the little hats all in a row,
Ready for church on the morrow, you know;
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white;
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that are worn through the toes,

Looking o'er garments so faded and thin
Who but a mother knows where to begin?
Changing a button to make it look right
This is what mothers are doing to-night.

Calling the little ones all 'round her chair,
Hearing them lisp forth their soft evening prayer,

Telling them stories of Jesus of old,
Who loves to gather the lambs to His fold;
Watching, they listen with childish delight
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm;
Tucking the blankets round each little form;
Kissing each little face, rosy and bright
That is what mothers are doing to-night.

Selected.



She had fifteen million dollars,
Placed in bonds, and shares, and rents;
He had fifteen million dollars,
So they merged their sentiments,
Now they've raised a son who's valued
At exactly thirty cents.

IF THERE'S SUNSHINE IN YOUR HEART.

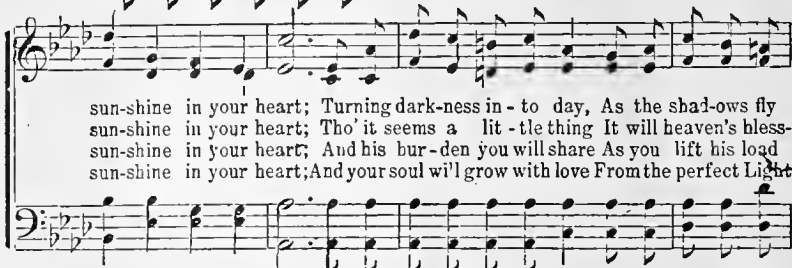
HELEN DUNGAN.

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WORDS AND MUSIC.

J. M. DUNGAN.



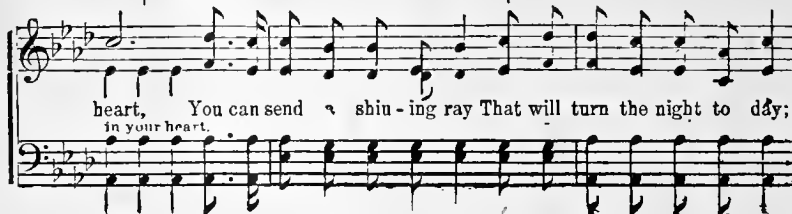
1. You can make the path-way bright, Fill the soul with heaven's light, If there's
2. You can speak the gen-tle word To the heart with an-ger stirred, If there's
3. You can do a kind-ly deed To your neigh-bor in his need, If there's
4. You can live a hap-py life In this world of toil and strife, If there's



sun-shine in your heart; Turning dark-ness in - to day, As the shad-ows fly
sun-shine in your heart; Tho' it seems a lit-tle thing It will heaven's bless-
sun-shine in your heart; And his bur-den you will share As you lift his load
sun-shine in your heart; And your soul w'il grow with love From the perfect Light



CHORUS.
a - way, If there's sunshine in your heart to - day.
ing bring, If there's sunshine in your heart to - day.
of care, If there's sunshine in your heart to - day. } If there's sunshine in your
a - bove, If there's sunshine in your heart to - day. sun-shine



heart, You can send a shiu-ing ray That will turn the night to day;
in your heart.



And your care will all de - part, If there's sunshine in your heart to-day.
will all de - part,

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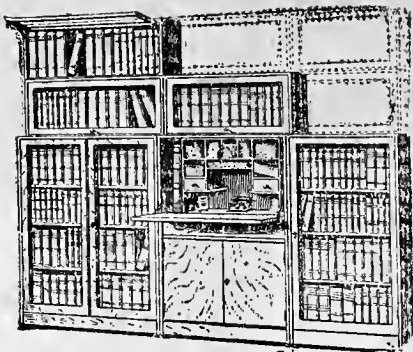
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